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is now easily explained. The ark was the type of Christ; its ascent to Zion, of the ascension of Christ; the previous humiliation of the ark, of the humiliation of Christ; the victories of Jehovah, of the victory of Christ. As the spoils of victory were received on Zion for the building of a habitation for God, so the fruits of Christ's victory were the fulfilment of his eternal purpose of founding for himself a church in the world, of endowing it with every gift and grace necessary for its defence, and of building it up for his eternal habitation.

An excellent specimen of "higher criticism;" and a clever piece of exegesis. But does the key fit? And if it does, is it not because of the adaptation of the lock to the key? Is it really necessary to find so close a connection between the Psalm and the New Testament passage? Shall we force ourselves to see a close connection where, possibly, at a best, only a most remote one was intended? The article is, however, in its line, a *model*.

*By Peyton H. Hoge in *The Presbyterian Quarterly*, Jan. 1890, pp. 98-110.

First Corinthians XV. 20-28.*—This is one of the "monadic" passages in the New Testament, i. e. it is the single utterance on the subject of which it treats. This memorable passage, which opens this unique glimpse into the world's closing scene, is interposed amidst a glowing strain of reflection on the fact and the necessity of the Christian resurrection; on the emptiness apart from this, of the Christian hope and the wretchedness of the Christian life (vs. 13-19, 29-33). [In this connection the meaning of "baptized for the dead" seems without reasonable doubt, to refer to a baptism which puts its subject into constant peril of death, which brings him as it were into companionship with the dead.] The present passage is interjected into this strain of thought. Vs. 20-22 need no comment. In v. 23 the subjects of the resurrection are divided into two classes by *each one* i. e. Christ, the first fruits—his people, the harvest, the whole body of believers. The Parousia, Christ's final coming, the resurrection, are followed immediately by *the end*. This is marked by the successive destruction of hostile forces, preceding and leading up to his resignation (v. 24). In v. 26 we have a parenthetical application of the general statement of the Son's triumphs to the resurrection. In v. 27 the writer recurs to the sovereignty itself, its origin and limitations, finding an Old Testament quotation to illustrate it. V. 28. The son abdicates his vice-royalty and takes the subordinate place of a subject. He still remains king, because he retains his theanthropic nature. He still holds the kingship over the church, promised to David's and Mary's seed.

A careful, scholarly, though somewhat intricate, exegesis of a difficult passage.

*By Prof. A. C. Kendrick, D. D., in the *The Bibliotheca Sacra*, Jan. 1890, pp. 68-83.